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DISCUSSION NOTE.

Prof. D. G. Ritchie does not wish to re-open the controversy with Mr. John M. Robertson, but would ask readers of the "Further Rejoinder" in the January number to compare it with p. 498 in the number for July, 1901. [MAN. ED.]

BOOK REVIEWS.

THE ENGLISH UTILITARIANS. By Leslie Stephen. London: Duckworth & Co. Three vols., pp. viii. 326; vi. 382; vi. 525.

Whatever opinion may be held as to the positive value of the Utilitarian theory, the work of the English Utilitarians has two chief features, which will always give it importance for the student of ethics and politics. On the one hand, it is the most thorough and sustained attempt in the history of philosophical thought to develop logically the hedonist theory of life, and on the other hand, it is at every step in the closest contact with the practical problems of the society in which its authors lived. It is not often that logical theory and practical reform are so intimately combined, and this combination makes the system peculiarly instructive, whatever be the lessons we draw from it. Hitherto, however, there has been no thorough and comprehensive account of the whole Utilitarian movement in all its reaches, including its ethics, politics, economics, logic, psychology, history and religion, and our warm gratitude is therefore due to Mr. Leslie Stephen for his elaborate and most interesting treatment of the subject. No one could be better qualified to do the work with ability, learning and discriminating sympathy.

As he indicates in an introductory chapter, Mr. Stephen writes not so much the history of a philosophical doctrine as the history of a school or sect, holding certain beliefs which it endeavored to carry out practically in political and social reforms. His ultimate object is to "throw some light upon the intrinsic value of the Utilitarian creed and the place which it should occupy in a definitive system," and with this in view he writes "an account of this phase of thought, so as to bring out what were its real tenets; to what intellectual type they were naturally congenial; what